A

SERMON

Preached in the

Cathedral Church

OF

St. Peter in Exon.

April 4 1697.

Being *Easter-day*, and Assize Sunday.

By *WILLIAM CHILCOT*, M. A.

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TO

The Honourable the LADY

Suſanna Lear.

MADAM,

THIS World is ſo full of Troubles and Afflictions, that the ſupports of Religion are not only convenient, but abſolutely neceſſary. And among them, there is none greater than that of the Reſurrection of our Bleſſed Redeemer. This is that which was the Conſolation of a very Great Man; I know that my Redeemer liveth, *&c. And the ſame is ſo too of all devout Souls, who going through the vale of Miſery, uſe it for a Well. The Triumphs of our Lord are the moſt Noble,*

The Dedication.

Noble, as well as uſeful Subject, that Chriſtians can imploy their Minds about, and well deſerving the Contemplation of thoſe, who hope to Reign with him. That your Ladyſhip is one of theſe, you have given ſuch ample Proofs, as have engaged all good Men to Honour you; and me to preſume, Humbly to Dedicate this Diſcourſe to your Ladyſhip, which will derive an influence from your Ladyſhips Name, which is had in Veneration by none, more than,

Madam,

Your Ladyſhips moſt Humble,

Moſt Faithful and devoted Servant,

WILLIAM CHILCOT.

A

SERMON, &c.

ACTS XVII. 31.

Becauſe he hath appointed a day in the which he will judge the World in righteouſneſs; by that Man whom he hath ordained, whereof he hath given aſſurance unto all Men, in that he hath raiſed him from the dead.

WE live in an Age Infamous, not only for practical Impieties of all degrees; but for moſt bold and aſpiring Speculations; which if duly conſidered, will be found to ſtrike as deep into Religion as the other, and therefore to ſtand in need of as great Zeal and Authority to ſuppreſs them. The *venerable Myſteries* of *Chriſtianity* are

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exploded; and *Creeds* and *Councils* made a meer jeſt of; and quoting the conſent of the *Catholique Church* in all Ages, eſteemed as a pleading for implicit Faith.

Reaſon and humane Underſtanding muſt be ſet up, as a judge of all the moſt myſterious Doctrines of the Holy Scriptures; which methinks is a piece of Preſumption, reſembling that of the Apoſtate Angels, and differs but little from the Pride of *Lucifer*, who would be God. He that ſhall now attempt to vindicate the Doctrines of the *bleſſed Trinity*, the *Incarnation* of the *Son of God*, the *Reſurrection*, and ſuch like, as Myſteries, muſt expect to be treated as St. *Paul* was at *Athens* (as we read in this Chapter) by the Philoſophers of the *Epicureans* and Stoicks, who fiercely encountred him; ſome of them, with *what will this babler ſay?* other ſome, *he ſeemeth to be a ſetter forth of ſtrange gods*, becauſe he Preached unto them *Jeſus* and the *Reſurrection:* Which Practice of ſome great Pretenders to Reaſon (how plauſible ſoever their Deſign is repreſented) makes it eaſie to view, how pernicious and deſtructive the end which they aim at is. For if we muſt not believe ſuch a Doctrine (for inſtance)

inſtance) as the *Reſurrection*, before we can fully and perfectly underſtand it, and form a comprehenſive Notion of it; then we ſhall never believe it: and if we do not believe that, we may chooſe whether we will believe a *Future Judgment* or no; at leaſt, as the Scriptures deſcribe and repreſent it. For though the diſbelief of the *Reſurrection* may not neceſſarily infer the diſbelief of a *future Judgment*, yet he that will not believe the former, when ſo clearly revealed, may as well, and upon as good reaſons (if not the ſame) refuſe to believe the latter. Tho' a Son of *Gamaliel* ſhould with never ſo great Zeal and inſpired Eloquence, tell us, *That God hath appointed a day, in the which he will judge the World in Righteouſneſs, by that Man whom he hath ordained, whereof he hath given aſſurance unto all Men, in that he hath raiſed him from the dead.*

Theſe words exhibit theſe Two great *Points* to be diſcourſed on, (*viz.*)

The *Laſt Judgment*; and
The *Reſurrection of our bleſſed Lord and Saviour.*

I ſhall diſcourſe of the latter of theſe in the firſt place, becauſe the other ſeems by the Apoſtle's words to depend upon it; *Becauſe he hath appointed a day, in the which he will judge the World in righteouſneſs, by that man whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.*

1. Firſt then of the *Reſurrection of our bleſſed Lord and Saviour*; which is that which ought to be the principal Entertaintment and Buſineſs of our devouteſt Thoughts and Meditations, on this great Feſtival.

And here I ſhall firſt ſpeak of the *Certainty*; and ſecondly, of ſome of the *Ends* and *Benefits* of it.

1. Firſt of the *Certainty of our Lord's Reſurrection.* And if there be any truth of clear and undeniable Revelation in the whole Scriptures, this is it. The Evangeliſts are very large and particular in giving us an account of it. The Subſtance is the ſame in each Evangeliſt; and therefore I ſhall only deſire you to look on St. *Luke*'s Hiſtory of it, (*Luke* 24. 1.) *Now upon the firſt day of the*

the week, very early in the morning, they came unto the Sepulchre, bringing the Spices which they had prepared, and certain others with them; and they found the ſtone rolled away from the Sepulchre. And they entred in, and found not the body of the Lord Jeſus. And it came to paſs, as they were much perplexed thereabout, behold two men ſtood by them in ſhining Garments. And as they were afraid, and bowed down their faces to the earth, they ſaid unto them, why ſeek ye the living among the dead? He is not here but is riſen. As the reſt of that Chapter doth prove by various Arguments, *viz.* St. *Peter*'s running to the Grave and (ſtooping down) ſeeing the Linnen Cloths, the Trophies of his Victory only remaining, which made him depart wondring. His appearing to *Cleopas* and St. *John*, as they were walking to *Emmaus*; and his moſt remarkable *Conference* with them, and diſcovery of himſelf to them, in breaking of Bread; as alſo his ſudden and miraculous Appearance in the midſt of his Diſciples, met together at *Hieruſalem*, and his ſhewing them his Hands and his Feet, and eating Meat in their Sight. His explaining to them the *Scriptures*,

tures that had relation to his *Paſſion* and his *Reſurrection*; deſcribing the Nature of the Chriſtian Oeconomy, or Evangelical Diſpenſation. His promiſe of ſending the *bleſſed Paraclete*, and ſo enduing them with Power from on high. His laſt Benediction conferred on them; and in that act, his viſible Aſcention into the Regions of Heaven above, where Millions of bright Spirits waited on his Triumph. All theſe plain and convincing Proofs of our *Saviours Reſurrection*, are particularly mentioned in that account of St. *Luke's*; and therefore no relation of any Fact, can poſſibly be more plain than this of our *Saviour's Reſurrection.*

But theſe Arguments of the *truth* and *certainty* of it, which I ſhall chooſe at preſent to conſider, ſhall be ſuch as were conſequent to our *Lord's Glorification*; which ſeem to have as great validity in them, as the moſt exact Hiſtorical Relations from the moſt credible Eye-witneſſes, and Perſons of the greateſt ſimplicity, ſtricteſt veracity, and moſt undoubted Integrity.

1. The firſt is the miraculous and plentiful Deſcent of the *Holy Ghoſt* on the day of *Pentecoſt*, upon the Diſciples; which was an

an inſtance ſo prodigious, that it is ſufficient, not only to convince, but to aſtoniſh all mankind. Who can be ſuch an Infidel, as to imagine, that *Jeſus* is not Riſen, who is put in mind of that *ſacred* and *myſtick Fire* which deſcended and crown'd the Apoſtles Heads, and enabl'd them to utter the divine Oracles, in all the Languages of the World? Who can frame himſelf to ſuppoſe, that he lies ſtill in his Grave, under the power of *Death* and *Corruption*, who hath given ſuch a wonderful Teſtimony of his *Conqueſt* and *Soveraignty*? This was an evidence, that all the art and cunning of our *Saviour's Enemies*, was not able to elude; as eaſily appears by that vain and impertinent Solution, that ſome of the malicious *Jews* pretended to give of it; imputing the *glorious effects* of heavenly Inſpirations, to *intemperate draughts of new Wine.* A conjecture ſenceleſs and improbable, (but yet not too groſs for Malice and Envy to frame) not only in reſpect of the time of the day, but alſo becauſe exceſs of Wine hath oftentimes deprived Men of their *native Tongue*, but never yet dictated any *new Languages.*

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The Diſciples were Men of ordinary Learning and mean Abilities. Their Profeſſions were ſuch as were uncapable of raiſing any ſublime Idea's, or curious Notions in their Minds. It can hardly be thought, that ſuch Men as they were, ſhould be able to attain to a skill in Languages, even with much Teaching. For ſuch Men then to be able, on a ſudden, to Converſe in the Languages of all the Nations of the Earth! When ſuch poor Men ſhall be heard by *Parthians and Medes, and Elamites, and the Dwellers in Meſopotamia, and in Judea and Cappadocia, in Pontus and Aſia, Phrygia and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and ſtrangers of Rome, Jews and Proſelytes, Cretes and Arabians, in their tongues, to ſpeak the wonderful works of God.* This makes the wonder much the greater, when out of the mouths of *very babes and ſucklings God ordained ſuch ſtrength.*

Further, conſider we, in the next place, the Diſciples on their Progreſs; in the execution of their Office and high Commiſſion; and propagating theſe ſublime and excellent Things, which the Holy Ghoſt thus miraculouſly

louſly dictated to them. And from thence we ſhall alſo be able to collect Arguments of the truth and certainty of our *Saviour's Reſurrection*, ſufficient to convince any reaſonable Perſon.

Behold then the Diſciples of our Lord, immediately going forth into the World; and with admirable Zeal preaching the word of God, particularly the great Doctrine of our *Saviour's Reſurrection*, as the Seal and Confirmation of the Chriſtian Faith. See them by their excellent Diſcourſes perſwading the Wiſe and Learned, the Great and Powerful, the Intereſted and Prejudiced, to embrace the *Chriſtian Religion.* Neither Power nor Learning, nor Superſtition; nor even the Silver Shrines, could obſtruct the *Propagation of the Goſpel.* It made its way through all Impediments, without Force and Violence; without that Blood and Salvage Cruelty, which makes the Creſcent Bluſh, and aſpiring *Rome* look Red: By a gentle, yet powerful Energy it prevailed; till at length the greateſt Monarch and Princes became engaged in its Intereſts, and eſteemed the *Croſs* the chiefeſt Ornament, and moſt glittering Jewel in their Crown.

And if it Flouriſhed as it did, when oppreſſed by Power; how did it ſpread when encouraged by it? when Authority Countenanced and Patroniz'd it? when Kings and Judges and great Men, became the *Diſciples of Jeſus*; and by the almoſt irreſiſtable Influence of their high Dignity, and their Zeal and good Examples together, recommended it to the reſidue of Mankind? who with Reverence look on the Actions of ſuch their Superiours, and with an awful Imitation follow the Tracts of ſuch illuſtrious Preſidents. In a word, ſo Powerful was the efficacy of the Apoſtle's Preaching, that as at that firſt Sermon of St. *Peter's*, on the day of the Deſcent of the Holy Ghoſt,

Acts 2. 41. *There were added to the Church about three thouſand Souls*; ſo the increaſe was much proportionable afterwards. A continual and thick Reſort there was to the Profeſſion of *Jeſus*.

3. But that which alſo not a little contributed to the *ſwift Propagation* of the *Goſpel*, was the *aſtoniſhing Miracles* which were done by the Apoſtles; which attracted the Eyes, and raiſed the Admiration of all the parts of the World where they came. See them then raiſing

raiſing the *dead to life again; healing the ſick, curing the lame, the blind, the deaf, the dumb; diſpoſſeſſing devils, and even converting their perſecutors into lambs!* which ſo gained them Repute and Veneration at the laſt, that it was as dangerous then for any Man but to ſpeak againſt them, as it was before not to appear to be their Enemy. Then the Mouths of all the People were filled with their Praiſes, and the Streets with Crouds and Acclamations. Then the Populace began to run into Extremes; and were ready to Sacrifice to them, as unto ſo many *Divinities:* For ſo we find they were to St *Paul* and *Barnabas*, when St. *Paul* had healed *the cripple at Lyſtra, in the name of Jeſus.* And now let any Man of common Reaſon and Underſtanding conſider; whence was it poſſible the Diſciples ſhould have this Power? If the *Lord Jeſus* their Maſter had been ſtill in his Tomb, they would not have had the Courage to appear in the World; but themſelves would ſufficiently have betrayed the Deluſion and Impoſture: For they skulk'd and fear'd to be ſeen abroad, even between his *Paſſion* and the *Third day.* Nay how could it be, that ever they ſhould have received

Acts 14. 8. 13.

ſuch *Power?* Who ſhould have Conferred it on them? A *Power* of *working Miracles*, is derived from God alone, who will never ſet his Seal to the Confirmation of a Lie; and therefore it was impoſſible that ever the Apoſtles ſhould have had it, had not *Jeſus Chriſt riſen from the dead*, and ſhatter'd the Powers of Death by an intire Conqueſt; and aſcended in his Triumphal Chariot into the higheſt Heaven, and from thence ſent down the *Holy Ghoſt the Comforter*, to inſtruct them in their Miniſtry; to enable them to confirm it by *Miracles:* and alſo a patient enduring of all imaginable *Cruelties* and *Perſecutions*, and even *Death* it ſelf.

4. Which laſt is alſo another Argument of our *Saviour's Reſurrection*, which hath its Force. For what was there in the whole World, that could inſpire mortal Men with ſuch invincible Fortitude, and unparallel'd Meekneſs, as to make them able to bear all that variety of Cruelties, which an inraged Invention could ſuggeſt? What Virtue is there, or can there be, in any worldly Thing, to prevail with a Man, to leave *Father* and *Mother*, *Lands* and *Children*, and to be in love with *Death*; to Rejoyce in *Flames*,

Flames, on *Racks*, *Wheels*, and all the *Engines* of *Miſery*? 'Tis a Contradiction to imagine, that any worldly Thing ſhould have this Force. What could poſſibly uphold the *Souls of dying Martyrs*, amidſt their ſharpeſt Torments, and the remorſleſs Scoffs and Inſults of a foaming Multitude? Nothing ſurely but what animated the *Protomartyr*, under that ſevere Shower that fell on his Head, (*viz.*) *The Viſion of the Glory of God, and Jeſus ſtanding on the right Hand of God*; not lying in his Grave, for that had been but a Melancholy ſight: but *riſen*, *aſcended*, and *ſtanding at the right Hand of God.* Since therefore in our Eccleſiaſtical Martyrologies, we find abundant Proofs of ſuch uncommon Courage in the Apoſtles themſelves; and Multitudes of their Followers in the Primitive, and ſome in the later Ages of the Church. And ſince we, moreover, cannot be ignorant of *Chriſt's continual Preſence* with his Church, by innumerable other Arguments, derived from the daily Diſpenſations of his *Providence*; and which this Age hath, above others, Experimented: Upon the whole, we cannot but be certain of this Concluſion, concerning

our

our Lord and Saviour *Jeſus Chriſt*; (viz.) *That God hath raiſed him from the dead.*

And great and worthy Ends had he (without queſtion) in ſo doing; ſome of which we ſhall here briefly conſider.

1. Firſt then, by the *Reſurrection of our Lord from the dead*; the truth of the whole *Chriſtian Religion* doth evidently appear. This doth beyond all Diſpute manifeſt him to be the *true Meſſiah.* If the meanneſs of our Saviour's Birth and Pedigree, if the humble Garb which he appeared in, if the ſimplicity of his condeſcending Life, or the Shame and Agonies of a Death moſt vile, ſhould be apt to be a Scandal and ſtumbling Block to any Perſon, excite the leaſt debaſing thought in his Mind of the *Son of God*; and tempt him to ſuſpect whether he were what he pretended, (*viz.*) *the Lord of all things, the Judge of the World:* Yet the wonderful Power of *God*, and the Almighties peculiar Favour demonſtrated in his *Reſurrection*, are a ſufficient Correction of ſuch Surmiſes and Miſtakes; and Evidence clear enough to make us, in adoring Thoughts crie out with St. *Thomas*, when he felt the Wounds yet

yet freſh in his *Hands* and his *Side*, after he was Riſen, *My Lord*, *and my God!*

'Tis true, he was Perſecuted, and put to a Death ſo vile, as is unknown to our Law; (*viz.*) *the Death of the Croſs.* He ſuffered as a moſt *Notorious Malefactor*, and an *Enemy* to all *that's good.* He Died, not as an *ordinary Criminal*, for they *Crucified* him; nay they *Crucified* him between two Thieves; as if the Death had not been Vile enough, without a Circumſtance to make him yet more infamous. And then, as a Juſtification of their own *Guilt*, and a further Expreſſion of their *Malice*, whereby to incenſe the Multitude, they prophanely argued, that *God* had *forſaken* and *diſown'd him*, and therefore inſulted over him with moſt bitter and virulent Expreſſions. But his *victorious Reſurrection* ſtruck them dumb, and ſo confounded them, that the reſult of all their wiſeſt Counſels, what to do or ſay for themſelves, was a palpable Lie. His *Reſurrection* ſilenced all their Accuſations, and diſcovered the Malicious and Tumultuary Proſecution; the unjuſt and barbarous Murder of a Perſon of whom they could never

never have Thoughts great enough; and to the higheſt pitch of Conviction, proved the Truth and Authority of all that he either
1 Cor 15 17. ſaid or did, however Myſterious *If Chriſt be not raiſed*, ſaith the Apoſtle to the *Corinthians*, *your faith is vain.* But ſince he is Riſen, our Faith is a *Rock*, which will endure the ſhock of the moſt furious and rending Storms and Tempeſts; a *Rock* ſo *firm* and *ſolid*, that even *the Gates of Hell ſhall not be able to prevail againſt it.*

2. Secondly, The *Reſurrection of our bleſſed Saviour*, is a pregnant Argument of his *Merit* and *Satisfaction*; a matter of infinite Comfort to poor Sinners. When we Contemplate his *glorious Reſurrection*, we cannot in the leaſt doubt of his having accompliſhed that Work which he came into the World for; and made a compleat *Attonement.* We cannot but be aſſured of Gods being *Reconcil'd* unto us, of obtaining Forgiveneſs of our *Sins*, and Acceptance of our Perſons, and Eternal Happineſs at the laſt; unleſs the Fault remain in our ſelves: As in the Death of our *Saviour*, the Almighty did execute his Wrath and Juſtice upon us, ſo by *raiſing* him from the *Dead*, God declared

clared himſelf to be appeaſed, and full Satisfaction to be made. We in his Agonies and Sufferings were Puniſhed, and in his glorious Reſurrection were Acquitted. Chriſt did indeed make Attonement and Satisfaction for the Sins of the World in his Death; for his laſt Crie was *Conſummatum eſt.* But by *raiſing* him up from the *Dead*, God doth, as it were, publickly Recognize that Satisfaction; for which reaſon the Apoſtle attributes our *Juſtification* to the *Reſurrection* of *Chriſt. He was delivered for our offences, and was raiſed again for our Juſtification; and who then ſhall lay any thing to the charge of God's elect? It is God that juſtifieth, who is he that condemneth? It is Chriſt that died, yea rather that is riſen again.* The Diſciples were glad when they ſaw the Lord; and great reaſon had they ſo to be, and all the World with them; becauſe our *Lord's Reſurrection* is a moſt plain and convincing Proof of his *Merit* and *Satisfaction*; the ſole Refuge and Dependence of miſerable Sinners. *Rom.* 4.25. Cap. 8. 33. 34. *John* 20. 20.

Thirdly, The *Reſurrection of our bleſſed Lord from the Dead*, is an aſſurance of our *Reſurrection* at the laſt day, and conſequently of the *Final Judgment*: For 'tis to be 3.

judged that we muſt Riſe; wherefore our Lord is called *Primitiæ*, *The Firſt Fruits of them that ſlept*, alluding to the Firſt Fruits under the Law. And to the ſame purpoſe (*John* 11.) in his Diſcourſe with *Martha*, concerning the raiſing again her Brother *Lazarus*, he ſtiles himſelf the Reſurrection and the Life. *I am the Reſurrection and the Life; he that believeth in me, though he were dead, yet ſhall he live:* i. e. I am he, who by virtue of my *Reſurrection* from the *Grave*, will raiſe up all my faithful Servants at the laſt Day. Except *Chriſt Jeſus* had Riſen again, and broken the Gnives of Death in pieces, we could not have Riſen. If it had been too ſtrong for Jeſus to have grappled with, it would have been impoſſible for us to have been Match for it; ſo that there could neither have been any *Future Reſurrection* or *General Judgment*, as they are ſet forth to us in the *Sacred Scriptures*. For how ſhould *Chriſt Judge the World*, if he had been ſtill ſhut up in his *Tomb?* But now being fully aſſured of the Truth and Certainty of his *Reſurrection*, we are ſo too of a *Future Judgment*. There is no inconſiſtency in the Scriptures, aſſerting him to be the

V. 25.

Judge

Judge of Quick and Dead: But we may upon good and firm Grounds believe it, ſince he did after ſo Glorious and Triumphant a manner Riſe from the Dead.

Beſides, If our *Bleſſed Lord*, who was a Man as we are, did ariſe from the Dead; and his *Soul*, after its Separation, come into his Body again, then it is apparent, that our *Souls* are really diſtinct from our *Bodies*, and that they can Exiſt without them; and therefore may be called to an Account, and Judged for their Actions, as the Scriptures declare they ſurely ſhall; and to that End they may (and the infinite Wiſdom hath ordered that they ſhall) Re-inform their Bodies, though they have been ſcatter'd in Atoms, to the utmoſt Limits of the World, and undergone the intricate Changes of *Death* and *Corruption*; ſo that you ſee we can be moſt certain of our own *Reſurrection*, by virtue of our *Saviour's*. But now, if any of the Pretenders to *Reaſon* ſhall think to attain a comprehenſive Notion of it, and to be able to anſwer all theſe Queſtions that may be raiſed about it: Let them know, 'tis a Speculation

lation abſtruſe as Death; Humane Underſtanding can never penetrate to the depth of it. The *Grave* is a Labyrinth, and *Corruption* the greateſt, the moſt inexplicable Myſtery in the whole Earth. But thus much we are certain of, and this is ſufficient for us; *That God hath raiſed up Jeſus Chriſt from the Dead*; and that by the virtue and efficacy of his *Reſurrection*; (which, how and in what manner it operates, who can unfold?) We ſhall riſe again in the ſame Bodies from the *Dead*, to appear at the *Final* and *General Judgment*. So that by this time you ſee the Dependence of the *Laſt Judgment* upon our *Saviour's Reſurrection*: and that St. *Paul* diſcourſed Rationally when he ſaid, *God hath appointed a day in the which he will judge the world in righteouſneſs, by that man whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.*

2. I ſhall now therefore, Secondly, ſpeak briefly to the ſecond great Point to be diſcourſed on, (*viz.*) *The Laſt Judgment*.

And here two things offer themſelves to our Conſideration.

Firſt,

First, The *Perſon* who is to be the *Judge*. 1.
Secondly, The *Nature* of that *Judgment*. 2.

First, The *Perſon* who is to be the *Judge*, 1.
is the ſame *Jeſus*, who (as at this time) roſe from the Dead, and began his Triumph; whom St. *Paul* here ſtiles *the Man Chriſt Jeſus*; not excluſive of the *Godhead*, but by way of Eminency; and the *Man*, to aſſure us, for our Comfort, 'tis the ſame that died on the Croſs: And poſſibly alſo with regard to the *Athenians* Ignorance of the Myſtery of the *Bleſſed Trinity*, and *Chriſt's Incarnation*: and leaſt, while he Reproved them for Erecting an Altar, Ἀγνώστῳ Θεῷ, to the *unknown God*, he ſhould give them the leaſt Encouragement to confirm their Opinion of a plurality of Gods. This ſame *Jeſus Chriſt* then is the Perſon who is to be our *Judge* at the laſt and dreadful day; ſo ſaith St. *Peter*, *Acts* 10.42. *It is he which is ordained of God, to be the judge of quick and dead.* And St. *John*, (Cap. 5. V. 22.) *For the Father judgeth no man, but hath committed all judgment unto the Son.* The day is approaching, when all the World ſhall look up and behold

hold him coming in the *Clouds of Heaven.* He who but a while ſince was deſpiſed and rejected of Men; a Man of *Sorrows and acquainted with Grief*; who was beſmeared with Blood, Sweat and Duſt, in the mighty Conflict, and bowed his Head under the vaſt Load of Univerſal Sin, ſhall then appear in all the Pomp of *Heaven* and *Earth.* Innumerable Hoſts of Angels, with Banners of Light, and Enſigns of the higheſt Honour; and loudeſt Trumpets, ſuch as ſhall awake all the dead, ſhall Uſher the *Eternal Judge.* Lord, how will the Sinners in *Sion tremble?* How will all *ungodly men* be *confounded*, who have been Priſoners, *reſerv'd in chains of Darkneſs, to this day?* With what *diſmal Eyes* will they look on him, whom they have *Pierced?* if not with their *Hands*, yet with their *repeated Sins* and *Wickedneſſes*, and *deſperate Blaſphemies.* What Horrow and Amazement will then ſieze on theſe, who have decried his *Divinity*, expos'd his *Revelation*, and made ſuch bold and impious Attacks upon his *Religion?* ridiculing the tremendous Myſteries of *Chriſtianity*, as ſenſeleſs and irrational Things; and diſſolving

ving the whole *Chriſtian Law*, and the venerable Actions of Jeſus, into mere Fraud and Impoſture. Surely ſuch, above others, ſhall ſuffer the Vengeance of the *Almighty Judge*. In a word, the Comfort and Joy that it muſt be to all Holy and good Men, who have lived in a ſincere Obedience to his Commands, and Faith in his Promiſes; and the Terror that it muſt needs be to all ungodly Men, who have liv'd in Senſuality, and indulg'd themſelves in ſinful Pleaſures, and thought of nothing leſs then a *Judgment day*, is not to be expreſs'd by words; as will more fully appear, if we conſider a little the

Second thing, (*viz.*) The Nature of that Judgment, *It ſhall be in righteouſneſs. --- He hath appointed a day in the which he will judge the world in righteouſneſs*, &c. with infinite *Wiſdom* and *Impartiality*, will he Examine the Lives of all Mankind; and with a fair and equal Hand diſpenſe *Eternal Rewards* and *Puniſhments*. He will have no reſpect of *Perſons*, no regard to *Dignity*, or any other external Circumſtance of any Mans Condition. High and Low, Rich and Poor, all Degrees and Qualities of Men, ſhall ſtand 2.

pro-

promiſcuouſly at that Bar; and nothing will cauſe a difference but *Vertue* and *Vice*, a *good Life* and a *bad*. The *Eternal Judge* is not liable to the leaſt Miſtake about the *Merits* of any Man's Cauſe. 'Tis impoſſible to divert him by the Oratory of Words or Looks; or to impoſe upon him by feigned Excuſes and Apologies. He who knows and ſifts the *Hearts* and *Souls* of all Men, cannot be deceived: and he who is All-ſufficient in himſelf, cannot poſſibly receive any thing from others. His Eye ſees beyond all gaudy Shews, and plauſible Profeſſions; and he values not what a Man ſeems, but what he really is: what is ſometimes too apt to dazzle us, moves him nothing. The intrinſick Excellencies of the *Soul*, the *pious* and *vertuous* Habits of the *Mind*, which produce Works truly and ſincerely good, are theſe things alone which he hath a ſpecial eſteem of. Theſe Sins which are managed with ſo much artifice and cunning, that they ſometimes eſcape the Cognizance of *Humane Judicatures*: The moſt retired and ſecret Sins, deeds of Darkneſs and Midnight, ſhall be all diſcloſed and come under Judgment, and there is nothing

nothing hid that ſhall not be revealed. What an amazing Diſcovery will this be? And ſeeing theſe things are ſo, *What manner of Perſons ought we to be?* It is altogether in vain for any Perſon to flatter himſelf with hopes of impunity, if he goeth on ſtill in Sin. Whatever Hypotheſes of that Nature he may frame to himſelf, he will find that he is fatally deceived: For the *Almighty Jeſus* will judge the World in *Righteouſneſs*. And if ſo, no impenitent Sinner can ever hope to eſcape; not theſe then to be ſure, who deride the *Oracles of God*, or make ſuch bold Innovations upon *Religion*, as ſome in theſe days do, thereby endeavouring to blaſt the Credit of *Chriſtianity*, and to dethrone *Chriſt* to ſet up *Reaſon*. For however ſuch as theſe may preſumptuouſly flatter themſelves now, and miſinterpret the divine Patience and long Sufferance; yet, then they ſhall aſſuredly receive the righteous Portion of *audacious Sinners*: Then they will find the reallity and excellence of *Faith* by their own quick Senſe, and fully be acquainted that there is ſuch a thing as *Myſtery*, but to their inexpreſſible Sorrow. 'Tis true, if we look

upon the preſent World, there are ſome ſeeming inequalities in the *divine Diſtributions*. The *goodneſs* and *juſtice* of *God*, are, as it were, in a Miſt, to the end that at length they may break forth more Glorioufly, *in the day of the revelation of the righteous judgment of God*: But then his *Juſtice* ſhall appear beyond all Suſpicions, in a Sentence that is irreverſible, leaving the Criminals deſperate, and without the leaſt hopes of *Mercy* or *Reprieve*. In ſhort, the Trials of all the World ſhall be carried on with ſuch Righteouſneſs and Equity, that they ſhall all acquieſce in their doom, and even the Damned be forced to pronounce him Juſt. And then the Shouts of all Heaven ſhall be, *Allelujah, Salvation and Glory, and Power, be to the Lord our God, for true and righteous are his judgments. Salvation be unto our Lord that ſitteth on the Throne, and to the Lamb; great and wonderful are thy works, O Lord God Almighty; juſt and true are thy ways, O thou king of Saints.*

The *Application* that I ſhall make of what you have heard, ſhall be briefly this:

Let what hath been ſpoken concerning our *bleſſed Lord's Reſurrection*, enliven our *Faith* and

and *Hope*, inſpire us with *joy* and *thankfulneſs*, and teach us to be conformable to his *Death* and *Reſurrection*; by dying unto Sin, and riſing again to newneſs of Life. This is the firſt *Reſurrection*; *and bleſſed is he that hath part in this firſt Reſurrection*; *for on ſuch the ſecond death ſhall have no power.*

Secondly, Let what you have heard concerning the *laſt Judgment*, fix the thoughts of it much upon you; and that will (if any thing can) make you circumſpect in all your Converſation; and be careful to keep a *Conſcience void of offence towards God and towards all men.* Be frequently entertaining your ſelves with this Conſideration, (*viz.*) That you muſt give an *Account* of every *Thought* that ariſeth in your *Mind*, of every *Word* that paſſeth through your *Mouth*, and of every *Action* that you do undertake, and there is nothing hath a greater tendency to make you accurate in every thing; nothing more conduceth to make you *Humble*, *Temperate*, *Chaſt*, *Juſt* and *Devout*, then a ſerious Contemplation of the *laſt righteous Judgment.* 2.

I conclude with that moſt important Advice of our *bleſſed Saviour*, (*Luke* 21. 34, 35,

35, 36.) *Take heed to your ſelves, leſt at any time your hearts be over-charged with ſurfeiting and drunkenneſs, and cares of this life, and ſo that day come upon you unawares.* For as a Snare ſhall it come on all them that dwell on the Face of the whole Earth. Watch ye therefore and Pray always, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of Man.

To whom, with the Father, *and the* Holy Ghoſt, *Three Perſons, and One* God, *be all* Honour, Dominion, Thankſgiving, *and* Obedience, *now and evermore.* Amen.

FINIS.